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exhorting, for the story does its own work, the characters speak for themselves, and the moral effect is all the greater.

Spitta's View of the Epistle to the Romans.

Professor Friedrich Spitta, of the University of Strassburg, in his recent elaborate study of Paul's epistle to the Romans, divides the letter into two original letters, the first and earlier one comprising 1:1-11:36; 15:8-33; 16:21-27; the second, 12:1-15:7; 16:1-20. Both are addressed to gentile readers, except the passage 1:18-2:29, which is a later addition and has Judaism in mind. The home-circles and small communities mentioned in the letter existed then at Ephesus, but not at Rome. Also individuals are addressed who have never lived at Rome, showing confusion on the part of the author, if the present letter was an original unit. Paul could not send greetings to Rome until he himself had been there. Spitta therefore dates the later of the two letters, in which these salutations are found, in the second imprisonment of Paul, and argues that the social, historical, and religious requirements of this material are satisfied in this period, but not elsewhere.

This hypothesis is subjected to a somewhat severe criticism by Dr. Wilhelm Bahnsen, in the *Protestantische Monatshefte*, Heft 9, 1902, who thinks that the theory contains inconsistencies and makes improbable reconstructions of the history involved. Spitta's work is, however, deserving of a more patient and scholarly consideration; for, while his views may not be the correct ones, it must be recognized that there are unsolved historical problems in the epistle to the Romans, and serious attempts to solve these problems should be gratefully received.